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THE
C O N T R A S T:
OR THE
REV. DR. THOMAS NOWELL,
PUBLIC ORATOR OF THE UNIVERSITY;
AGAINST
DR. NOWELL,
PRINCIPAL OF ST. MARY HALL,
CONCERNING
THE DOCTRINE OF JUSTIFICATION,
IN
HIS LETTER TO THE AUTHOR OF
PIETAS OXONIENSIS.

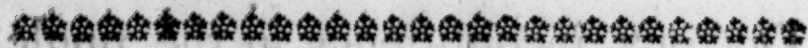
BY ONE WHO IS NOT
A MASTER OF ARTS

A DOUBLE-MINDED MAN IS UNSTABLE, JAMES i. 8.



L O N D O N:
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P R E F A C E.

THE Expulsion of the *six students from St. Edmund-Hall Oxford* has already made much noise in the world. There is little appearance at present of that affair being dropped in silence, or buried in oblivion. For the Rev. Dr. *Nowell* has, at last, published *his account* of that memorable event, in a letter to the author of *Pietas Oxoniensis*. And I am glad to hear from an advertisement in the newspaper, that this able and judicious Gentleman is again coming forth in defence of these injured youths, as well as to justify himself against the charges and accusations which Dr. *Nowell* has brought against him. I have only attended to the

A

Doctor's

iv P R E F A C E.

Doctor's inconsistency in the single point of justification; but the author of *Pietas Oxoniensis*, I doubt not, will fully answer the Doctor's whole book. And the *Master of Arts* will be found an overmatch for the great Divine. However it is well for him, that he is out of the reach of the late assessors and their judicial proceedings; else, what could he have expected but the dreadful sentence of their greater excommunication, *ipso facto*?

In the reading of Dr. *Nowell's* letter, how must christian minds, generous and humane hearts, have been charmed, if they had found many of the Doctor's pages devoted to the noble purposes of setting forth, what tender affection was manifested, what kind remonstrances were made, what pious instructions were given, and what long-suffering,

P R E F A C E. v

suffering and forbearance had been exercised, towards these young students, in order to convince them of their faults and reclaim them from their errors, before any judicial proceedings were had against them, or the sentence of expulsion was pronounced upon them? Had this been the case, how must every noble mind have applauded the conduct of these *venerable heads of houses*? How pleasing to have found in the Doctor's letter, that he and his brethren acted towards them under the influence of the apostolic spirit, being *gentle among them, even as a nurse cherisheth her children—ceasing not to warn them night and day—and praying also exceedingly for them*. How must christian hearts have been won and engaged to these *patrons of good works*, had the Doctor proved that both he and his brethren acted

vi P R E F A C E.

agreeable to the *wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, (or wrangling) and without hypocrisy?* James iii. 17. but alas! how must every candid and impartial mind be struck with amazement and filled with concern, when they find nothing of all this proved by the Doctor? So that we may be assured that no preparatory means were used to reclaim them from their supposed errors and heresies. Not one single word is to be met with that discovers the least affection for them. Nay, we do not so much as find that these *heretical* youths were once offered the usual alternative allowed even from the bitterest persecutors in the *Marian* reign, *Turn or burn*. No; they were judged too ignorant ever to be instructed:

P R E F A C E. vii

instructed: too heterodox ever to be reclaimed: too far gone ever to be convinced: and too worthless to deserve the least care or concern. In short, they were *Methodists* — and therefore they must have *judgment without mercy*. And however generous and noble it may appear, yet is not the Doctor frequently found in his letter, not only triumphing in his victory over them, but also seemingly delighted to treat them with contemptuous sneer, and severe satyr? Is it not enough, that they are expelled from him, but as though they were still deserving of greater severities than they have met with, their terrible crimes and high misdemeanors must be held up afresh to public view and exaggerated to heighten popular indignation? Thus have they been, and thus they still are, treated as *the filth of the*

viii P R E F A C E.

the world and the off-scouring of all things! Vastly delicate this!

But though they are expelled students of a University, yet they are not too mean to be the objects of the love and care of the most high God. Still, it is hoped, they are students in the school of Christ, and that the God they serve will make all grace abound in them, and cause all things to work together for good to them. He suffers their faith to be tried; and, young as they are, to be called *to endure, seeing him who is invisible*. Still it is their happy mercy to know, that *Verily there is a reward for the righteous, verily there is a God who judgeth in the earth*, Psalm lviii. 11. They have his throne of grace to appeal to, and I trust and pray, that the use they ever make of it, will be earnestly to pray for those, who

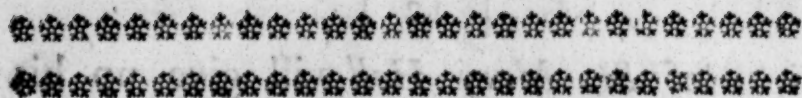
who have *despitefully used and persecuted them*; and that they may be enabled to *rejoice* in being thus in early part of life *reviled, and have all manner of evil spoken against them falsely for Christ's sake*. As the christian mind cannot but sympathize with them, the christian heart will also pray for them, *that in their patience they may possess their souls*. Hard indeed must have been the fate of these youths, if they were examined as to the belief of their hearts concerning the justification and salvation of their souls, by the rule of Dr. *Nowell's* sentiments upon these points. And also still greater was their hardship, in being expelled the University for their *profound ignorance* in not *understanding* the Doctor upon these important articles!

While

x P R E F A C E.

While I was attending to his assertions, a preachment of one of his Reverend and Orthodox Brethren came into my mind. After this clergyman had been severely inveighing against the *Methodists* for their pretensions to *spiritual feelings*, and had for some time harrangued upon the absurdity and enthusiasm of all such pretensions, he took his leave of these modern fanatics with roundly asserting, they were of that very sort of people whom *St. Paul* long since described, as BEING PAST FEELING. How near the Doctor resembles the consistency of this Reverend Brother in his assertions upon justification, will appear from his own words extracted from the 123d and 124th pages of his letter. Reader, they are here presented to thee in a contrasted view ; READ and JUDGE.

THE



T H E

CONTRAST, &c.

Pub. Orator. **H**OW is it that after so close a connection with each other, and that tender affection which has so long subsisted between us, we should at last so widely differ from each other? Why, such an irreconcilable disagreement between us, and that too on a point of the utmost importance? and wherefore have we exposed our variance to open view, and ourselves thereby to public censure?

Dr. Nowell. It is you must answer for all this, not I. *What I have written, I have written.* It has had the approbation and the *imprimatur* of the present Vice-Chancellor. I shall not retract any thing I have advanced, for I can defend all I have asserted. What! do you think, the Prin-
B cipal

cipal of *St. Mary Hall* will give up his judgment to the *public Orator of the University*? No, not I, truly Sir.

P. Or. Nay, but Brother, I have a right to retort your question. Do you suppose, that *the Public Orator* will yield to the *Principal of St. Mary Hall*? No Sir, why should I? am I not flesh of your flesh and bone of your bone? ought we not therefore to be of one heart and one mind? should we not speak the same thing? The public has a right to expect this, and if we do not, we shall both suffer equal shame. For if *a house divided against itself cannot stand*, verily, a man divided against himself, must fall.

Dr. N. Pray then, why did you so flatly contradict, what I had so positively affirmed in my letter to *Pietas Oxoniensis*? I spoke sound words, which cannot be condemned. I advanced good doctrine, which cannot be disproved.

P. Or. Why, did I contradict your sound words and your good doctrine? Could I tamely and tacitly see you advance the very
quintef-

quintessence of *Methodism*? Could I observe such assertions from your pen, which if you really believed in your heart, you must be a downright *Methodist* yourself, and yet not attempt to guard against the errors of your doctrine? No, Sir. I must tell you plainly, you have again and again absolutely given up the main point of justification into the hands of the enemy. For let your advanced sentences stand, and I warrant you *Methodism* will flow in with a full tide; and I defy all your art and science to stop the rapid torrent. You have really asserted such things as give *Pietas Oxoniensis* all the advantage against us, he could possibly have wished for on that point of doctrine. Now you have my reasons why I so closely followed your sentences, and why I so flatly denied, what you so positively asserted.

Dr. N. I cannot see things in that light.

P. Or. No! pray read what you have advanced.

Dr. N. I say to *Pietas Oxoniensis*, "As to
" the doctrine of JUSTIFICATION BY
B 2 " FAITH,"

“ FAITH,” let us see wherein we differ. First then we all hold, that we are justified freely by God’s grace. That ——— (page 123.)

P. Or. Stop! stop! *all bold!* pray who holds any such thing, that we are justified FREELY by God’s grace? All the *Metbo-dists* may profess this; but who else? Are there any *here*, I pray you, who would choose to be included in your word ALL? I think not one, since we have purged the University of the leaven of fanaticism. Therefore I positively assert, “ on the *other hand*,” that it is in direct opposition to your free justification, and your God’s grace, “ I would hope, that all who believe “ the gospel would agree, that good works “ are the necessary condition both of our “ justification and salvation,” *ibid.* I must clog your wheels, for I see you are driving furiously into the *Methodistical* road. For if I allow that we are justified *freely by God’s grace*, we instantly lose sight of all condition of works, yea effectually exclude them: *for if by grace, then it is no more of works,*

works, otherwise grace is no more grace. But if it be works, then it is no more of grace; otherwise work is no more work.

Dr. N. Pray let me proceed, “ We all hold that there is no merit in good works,” *ibid.*

P. Or. No, what are they good for then? Cast them all away to the moles and to the bats, I pray you. What are you running into the very error which our strongest opposers are ever advancing? Why will you then endeavour to join things of *no merit* to the merits of Christ, and call such trifles conditions too of our justification and salvation? But pray go on.

Dr. N. “ We are not to place our dependence, or rest our plea, on any works we have done, or can do, but only on the mercy of God, and the merits of our Redeemer,” *ibid.*

P. Or. I deny it; I flatly, I positively, I peremptorily deny it all. I still assert, works are a necessary condition.—Not to place our dependence—not to rest our plea—only—on the mercies of God and only on
the

the merits of our Redeemer ! If I have performed a condition, I will depend on it, ay and plead it too, or else a fig for such a condition. Why you make no more of a *necessary condition*, than if it was but a feather in the air, or a bubble on the water. A *thing* not fit to place the least dependence on, not to make any plea of. What sort of a condition is that, which I am enjoined to fulfil, in order to receive some expected good, and yet after I have performed my condition, truly you come and tell me, “ Sir, you must not place any “ dependence, or rest any plea, upon your “ having complied with the condition ? ” I should reply, Indeed, Sir, but I will. I have a right to depend ; I have a right to plead ; yea I have a right to demand of you, Fulfil your word of promise, for I have performed my work of condition. If you will not allow me to make a *merit* of my work, yet surely I have a just right to challenge and plead for what I have justly *Earned*. Therefore, I say, your depending upon, and your pleading ONLY, the mercy of God, and ONLY the merits of our Redeemer,

puts

puts us upon the level with mere dependent beggars, instead of able workers, term-fulfillers and condition-performers. And indeed, if you go on at this rate, I should not wonder, next to hear such a profusion of *Methodist* rant as, that we must give all the glory of our justification and salvation, intirely to the riches of God's free grace in Christ Jesus—that proud, self-sufficient, self-righteous man, must be stript of all boast of his good works—must place no dependence on them—and that his mouth must be entirely stopped, as to any plea he can make of works which he hath done or can do, in point of his justification. So you see what lengths you are advancing to ; and you see also the necessity I was under to contradict your assertions and to guard your doctrine. And therefore, upon my principles, I had a just right to demand of *Pietas*, “ What do you mean then by
 “ censuring those who look to a righ-
 “ teousness of their own, made up of
 “ terms, qualifications and conditions,
 “ and such-like trumpery for acceptance
 “ before God? and asserting, that works
 “ are

“are no parts, nor conditions of our justification?” page 124. This I had a right to ask upon my principles, whereas upon yours you had none; for truly you swallow up all our terms, qualifications and conditions in God’s free grace, and the merits of our Redeemer. And as to our works, you make them mere *trumpery* indeed; such *trash*, that we are to place no dependence on, nor make any plea of. Thus, behold, I have thrown the gauntlet; you have quitted the field. I have maintained the fight; you have struck to the enemy.

Dr. N. No; I think not. I have boldly charged the foe, kept the field, and obtained the victory. I have demanded of him, “Parts or conditions,” are these synonymous terms? Pray, Sir, what do you understand by parts? We hold, as well as you, that —

P. Or. You are got at your *bolding* again—“and we hold as well as you.” This is so like treating and temporising with the enemy, that I don’t like it at all. I do not hold at all with him. I hate to hold

hold with the hare and run with the hounds; therefore why should you pretend to it? If you have any meaning in your words, they prove too much. Well, but let us hear what you thus hold.

Dr. N. That "Justification is the act
" of God alone," *ibid.*

P. Or. This is true, we all hold that; but only take care to secure this point, that we have the power in ourselves of procuring justification by our own works. Pray read on.

Dr. N. "Conferred on us freely by his
" grace," *ibid.*

P. Or. But not till fairly *earned*, by our works, mind that. I wonder you are so fond of repeating this phrase *God's grace*, it favours too much of the *Methodist* cant. While your sound of grace is heard, I must, I shall, ever exalt works to procure it; for I am jealous of the very term *grace*. If justification is conferred on us by the *free favour* of God, good works are utterly cashiered, and conditions have no existence, in the article of justification. But pray proceed.

Dr. N. "Our good works have no pro-
" per efficiency, in the act of our justifi-
C " cation

“ cation have no worth or merit in them,”
ibid.

P. Or. So then you again give it up, that our necessary condition of justification and salvation is a thing, not only of no *merit*, but of no *worth* neither—a meer worthless term, an insignificant qualification? That it has no *proper* efficiency in the act of justification. What then is it a necessary condition, that has an *improper* efficiency in producing it? Mighty pretty truly. But I will hear you out.

Dr. N. “ We have all sinned and come
 “ short of the glory of God, and can be
 “ justified and saved *only by faith*, by a re-
 “ liance on the mercies and merits of
 Christ,” *ibid.*

P. Or. Worse and worse! This is the very top-stone of enthusiasm. A fine sentiment truly! But it is no more than I expected from your speaking so much, “ We
 “ all hold as well as you.” Why you are now plunged into the very depths of *Methodism*. “ We can be justified and saved
 “ *only by faith! only by a reliance on the*
 “ mercies and merits of Christ!” Say, can the
 the

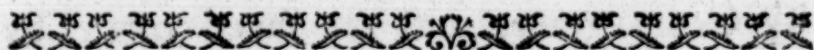
the most strenuous advocate for *Methodism* go beyond this? You complained at our first setting-out, that I flatly contradicted what you positively affirmed. I am sure you have done this by me with a witness. Justified and saved ONLY by faith, by a reliance ONLY on the mercies and merits of Christ! What then becomes of our works, our necessary conditions, our fulfilling of terms, and our obtaining qualifications? Why you effectually exclude them all by your ONLY; you have now given them all a fatal blow, even their death's-wound. O tell it not in the University of *Oxford*! publish it not in the streets of *Cambridge*! lest *Pietas* rejoice, and the sons of *Methodism* triumph.

But I follow close at your heels, and I must again flatly contradict what you so positively affirm; you compel me to it. And therefore I do declare, in direct opposition to all you have advanced, “ that good
 “ works, though *imperfect* and *worthless*,
 “ are yet required by God as necessary
 “ terms, qualifications and conditions, both

“ of our justification and salvation, and
 “ that we cannot be justified and saved
 “ without them,” *ibid.* This my opinion
 will ever remain in full force against all that
 you advance of “ being justified freely by
 “ God’s grace ”—“ that we are not to
 “ place our dependence, or rest our plea
 “ on any works that we have done or can
 “ do, but only on the mercy of God, and
 “ the merits of our Redeemer ”—“ that
 “ justification is conferred on us freely by
 “ God’s grace ”—“ that we can be justified
 “ and saved only by faith, by a reliance on
 “ the mercies and merits of Christ.” In the
 name of wonder, where have you picked up
 all these quaint phrases? Surely, you have
 been dabbling with some old puritanic author,
 or some modern fanatic scribler. You know
 these phrases are not natural to *us*, but are
 looked on by *us* as exoticks. But these, and a
 thousand more, such-like *Methodistical* phra-
 ses, must all be annihilated; must all va-
 nish like the mist before the rising sun,
 while *imperfect* and *worthless* works are
 firmly maintained as necessary terms, qua-
 lifications and conditions, both of our justi-
 fication

fication and salvation. I will not barely assert, but also prove this point. I shall now confirm my doctrine from practice and experience, and bid you farewell. Suppose now, that you and I, and the rest of the *heads of houses*, really and truly did hold and believe in our hearts that we are justified FREELY by GOD'S grace, and are saved ONLY by faith—that we are not to place any dependence, or rest any plea on any works that we have done or can do, but ONLY on the mercy of GOD and the merits of our Redeemer—should we then, think you, ever have *laid our heads together* to have expelled *the six students from St. Edmund-Hall*? No; I warrant you. These tenets would have so effectually tied our hands, that we should never have effected that work; but believing and holding, that works, yea *worthless works*, are required as necessary terms qualifications and conditions both of justification and salvation; therefore we were true to our principles; we held fast the unity of our faith, that we cannot be justified and saved without *worthless works*, and so we joined heart and hand, and performed *that*
work

work of expelling them from our society. And thus we SHEWED OUR FAITH BY OUR WORKS ; so that all men may see HOW OUR FAITH WROUGHT WITH OUR WORKS, AND THAT BY THIS WORK, OUR FAITH IS MADE PERFECT.



R E M A R K S.

HERE we see it is as plain, as though wrote with a sun-beam, that Dr. *Nowell* positively asserts, that he holds Justification by faith ONLY, conferred on us freely by God's grace, as it is possible for words to do. Yea, he hath also as strongly decried all *merit* of works, all *worth* of works, all *dependence* on works, all *plea* of works, and all *efficiency* of works in the matter of a sinner's justification in the sight of God, as it is possible for any one to do. While the Doctor stands to this, he is to be viewed, owned and revered as a sound *Protestant* minister of the church of *England*. O that that he were made steadfast in this faith without wavering ! for this is the very essential

tial, the very central point between *Protestantism* and *Popery*; between a minister of Christ and a minister of antichrist: for whoever is established in this important truth, it is most sure would never vote for the expulsion of any student for holding the doctrine of free justification by faith *only*.

But then, what must we say to this after declaration of the Doctor's? " Good
 " works, though *imperfect* and *worthless*,
 " are yet requir'd by God as necessary terms,
 " qualifications and conditions, both of our
 " justification and salvation, and that we
 " cannot be justified and saved without
 " them." Really it is very puzzling to account for this declaration, so contrary to his former assertions: To reconcile them is as absolutely impossible, as to prove that two direct contradictions mean one and the same thing. Why the Doctor thus chooses to embarrass his words and confound his meaning, who can say? That Popish prelate bishop *Gardner*, used to say of the doctrine of *justification by faith only*, " That
 " it was a good supper-doctrine, but not
 " fit

“ fit to breakfast on.” Now whether the Doctor proposes to treat us with two distinct meals, who can tell ? But it is really an awful thing thus to play fast and loose with divine truths: For verily our all, our eternal all depends upon our believing in our hearts what the Lord Jesus hath done for our justification and salvation, and that this is truly conferred on us by the grace of God. Suppose it were to be asked the Doctor, Pray Sir, are you the *only* Principal of *St. Mary-Hall*, and the *only* Orator of the University ? The Doctor would doubtless answer in the affirmative. But if he was to add, Pray mind, I do not mean by the adverb *only* to exclude Doctor such a one, who is also a Principal of *St. Mary-Hall* as well as myself; nor Doctor such a one, who is also a Public Orator of the University as well as me, should we not think he was playing with words and trifling with ones person ? If he should farther add, My own *good* qualifications, though *imperfect* and *worthless*, are yet required as the necessary *terms* and *conditions* of my holding and enjoying these honourable offices.

Now,

Now, was it possible for any Doctor of divinity in the world to talk at this rate, should we not think he talked wildly and strangely? should we not pity him, and judge that he stood in need of a Doctor for the mind? The application is very natural, and vastly easy. There is a sound mind in spiritual as well as in temporal things: But this is not natural to any man, no, not to the most learned Doctor; for an inspired apostle says, *God hath given us the spirit of a sound mind*, 2 Tim. i. 7. That is, in the principles and doctrines of the gospel. Therefore, this *sound mind* is manifested in the preaching of the ministers of Christ; so that they do not preach *Yea and Nay* gospel; they do not speak like men whose minds are distempered, and whose judgments are confused, in this matter, so as to assert one thing now, and presently after declare the direct contrary: No; but all their preaching and writing, of *the Son of God, Jesus Christ, is YEA*, 2 Cor. i. 19. that is, there is a perfect harmony, consistency and agreement in their doctrine; it is all of a piece: they hold and declare

D

that

that salvation is all of free-grace intirely, from first to last ; that justification is not partly by faith and partly by works, but it is obtained for us solely by the grace of the Son of God : by the precious blood and perfect righteousness of Jesus ; and that hereby we are justified freely and fully ; and that this is received and enjoyed by faith only : and therefore, *being justified by faith, we have peace with God through our Lord Jesus Christ*, Rom. v. 1. and that *all the promises of God in Christ*, concerning the justification and salvation of our souls, *are Yea, and in him Amen*, that is, positively sure and absolutely certain to every believer in Christ, *to the glory of God*, 2 Cor. i. 20. For thus God, through the justification and salvation of sinners by Christ, secures wholly and solely all the glory to himself ; while the sinful, lost, and ruined sons of men enjoy the comforts of grace by faith here, and the assured promises of salvation with eternal glory hereafter. But in direct opposition to all this, the Doctor tells us, “ Good
 “ works, though *imperfect* and *worthless*,
 “ are yet required by God as necessary
 “ terms,

“ terms, qualifications and conditions both
 “ of our justification and salvation, and that
 “ we cannot be justified and saved without
 “ them.” How to prove this, would be
 as difficult a task to the Doctor, as it is for
 the christian reader to know where he
 learned this doctrine. Not from the Church
 of *England* I am sure ; not from the word
 of God I am bold to declare. The church
 teaches, “ Works done before the grace
 “ of Christ, and the inspiration of his Spi-
 “ rit, are not pleasing to God ; they have
 “ the nature of sin,” in the Apostolick, Art.
 XIII. Now these are *worthless* works. And
 are these what the Doctor means, that God
 requires as necessary conditions, &c. of
 justification ? Truly, he might as well tell
 us, that *St. Paul's worthless* works, of
 persecuting Jesus in his members, and
 opposing the truths of the Son of God,
 were required by God as necessary terms,
 qualifications and conditions of *his* justifi-
 cation and salvation.

Again, the church declares, Art. XII.
 “ Good works are pleasing and acceptable
 “ to God in Christ.” Are these what the

Doctor means as necessary conditions, &c. of justification? No; this cannot be neither. For these good works are “the fruits of faith, and follow after justification.” We see, we first have faith, are first actually justified, before we can do any good works. And as these *follow after justification*, therefore it would be vastly absurd to say, they are required as necessary conditions, &c. of justification. Nor could he learn his notion from scripture, for that declares again and again, that we are justified in the sight of God *by the faith of Jesus without works*: and also, that God HATH SAVED us according to his mercy, not by works of righteousness which we have done, Tit. iii. 5. Therefore good works, much less *worthless works*, as the Doctor calls them, do not put us into a state of justification and salvation; they do not entitle us to justification; they do not secure salvation to us. God doth not require them as necessary terms, qualifications and conditions, neither of justification nor salvation; and yet God doth require them, but to far more noble ends and purposes, even

even that we should by them glorify God our Father, who hath loved us; honour God the Son who hath redeemed and saved us, and shew forth the 'praises of God the Holy Ghost who hath sanctified us through the faith of Jesus. As God created all things for his own glory; as this is the highest end he has in view, both in the kingdom of nature and grace; so to nothing less, than to this glorious end are believers called to do good works. Yea they are *God's workmanship, created in Christ Jesus unto good works, which God had before ordained that they should walk in them,* Eph. ii. 10. Not as necessary conditions, &c. of justification and salvation; but "good works necessarily spring out of a lively faith," says our church. As this lively faith receives and embraces the love of God the Father, in the grace and salvation of God the Son, by the gift and grace of God the Holy Spirit; so by this three-fold cord of love, believers are bound, *to walk religiously in good works* on earth, to the glory of God who HATH justified and saved them

them, till they come to the enjoyment of God in glory.

Again, I would remark upon the Doctor's declaration, "That good works, though *imperfect* and *worthless*, are yet required by God as necessary terms, qualifications and conditions of our justification and salvation," that here are two very contradictory epithets given to one and the same thing, *good* and *worthless*. A pretty proof of the author's spirit of contradiction! Pray how would the application of them appear to a person? How would the author like to be called the *good* and *worthless* Dr. Nowell? or, how would the late assessors at a certain tribunal approve these appellations being given to them; or that their sentence of expulsion should be called a *good* and *worthless* sentence?

But I would humbly and seriously address myself to the Doctor, who must certainly and shortly appear before the judgment-seat of Christ, and would earnestly entreat him to remember, that *by our words we shall be justified, and by our words we shall be condemned*; and therefore solemnly adjure

jure him, as in the presence of God, to consider what he has here advanced. For,

First, Is it not the grossest insult upon the most pure and holy God to say, that he requires of us *worthless works*? yea that God requires these *worthless works* too as necessary terms, qualifications and conditions, both of our justification and salvation? O astonishing! what conditions are here urged of the greatest blessings, which the God of all grace can possibly bestow, and of the most important mercies which we poor sinners can receive?

Secondly, Is it not the highest pitch of arrogance, to presume to join *worthless works* with the infinitely glorious work of our dear Redeemer in the matter of our justification and salvation? what! is not the sacrifice of the death of Christ, a full satisfaction and perfect atonement for all our sins? hath not the precious blood of Christ, a divine efficacy to take away our sins? is not the everlastingly glorious righteousness of Jesus, all-sufficient to justify our persons? but, how derogatory to the glory of the Son of God is it thus to talk of *worthless works*?

Thirdly,

Thirdly, Is it not to depreciate the very nature of *good works*, which the faithful are ever to be *zealous to maintain*, to call them *worthless works*?

Fourthly, Is it not to open a wide door to licentiousness? For if *worthless works* are required by God as necessary terms, qualifications and conditions both of justification and salvation, where is the ungodly sinner, who has not performed the former, and will therefore think himself justly entitled to the latter? Would not the Doctor shudder to patronize all this?

Before I conclude, I would just advert to that scripture and soul-humbling confession, which the Doctor makes, "We have all sinned and come short of the glory of God." Awful sentence! would God, what is here confessed with the pen, might be really felt in our hearts; so felt as to affect our minds, with such a sense of the burden of sin, the evil of sin, and the deplorable state into which sin has actually brought us, that we might not rest till we enjoy the blessing of justification, even *peace with God through Jesus Christ our Lord.*

For

For till this is the case, till the mind is duly affected with the sense of sin, all is but meer talk and strife of words (as to our own souls) about justification and salvation.

But do we indeed *know* and *feel*, that *we have all sinned and come short of the glory of God?* O may he grant us also “to *know* “and *feel**, that there is none other name “under heaven given to man, in whom “and through whom he may receive “health and salvation, but ONLY the “name of our Lord Jesus Christ.” But is it said, Sirs, ye are brethren in the ruins and miseries of the fall, wherefore then do ye strive in your prison-houses of sin?

To this I answer in truth, my principal aim in this work has been this. Seeing we are all prisoners in the body, under the sentence of death for sin, and waiting the day of execution to come, and since our
heavenly

* *Know* and *feel*! I am well aware that these words, by many who call themselves Sons of our church too, are derided as the very dialect of *Cant* and *Methodism*. Be it so; still they are found in the rubric of our church, and were inserted by our venerable compilers, who believed in their hearts what they prayed for with their lips. See the Visitation of the sick.

heavenly Father of his meer love, hath issued forth his sovereign act of free grace and full pardon to us in and by his beloved Son ; therefore with an eye to his glory, with a real concern for the hope and comfort of my own, and the minds of my fellow-prisoners, I have aimed to prevent the grace and the glory which shine so resplendent in our loving Lord's act of free grace from being eclipsed and darkned to our view by words without knowledge. For verily, those clouds and vapours of I know not what terms, qualifications and conditions which arise from the earthly pride of human hearts, do sadly darken and obscure the clear shining of *the Sun of Righteousness* from our sight. Therefore I conclude in the excellent words of Doctor *Nowell*, praying (if the Lord please) both he and all his brethren, may live in the belief of them in their fullest sense, and die in the enjoyment of their richest comfort ; WE CAN BE JUSTIFIED AND SAVED ONLY BY FAITH, BY A RELIANCE ON THE MERCIES AND MERITS OF CHRIST. 4 AP 54

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